

## A JAPANESE WEDDING.

SINGULAR SYMBOLIC RITES AT THE TIME OF MARRIAGE.

How Two Young People Are Made One in the Land of the Mikado, Where Marriage is Not a Failure—Some Weddings are Occasions of Jollity.

In the dusk of evening the bride, in a carriage, surrounded and followed by a train of uplifted lanterns, proceeds to the bridegroom's house. Hurrah for Hymen! Every chamber and every room, from nook to corner, the whole house is merrily lit and ablaze with a forest of candles. Upon the altar of family worship, unseen gods seem to assemble, descending the beams of flickering lights and graciously accepting the joyful offerings of game of the mountains, fishes of the seas and the first growths of the earth. Hurrah for the holy union!

Yonder in the best hall of the house, the candles, larger than a man's arm, blithely spread their rays over the new carpets, the new ceilings, the new doors, and the new walls; and in a deep cut niche there hangs a silken panel whereon stand a venerable couple of snow-crowned ages, under an evergreen bower of stalwart pine, praising the rise of yonder sun, emblematical of happy union, pure life, old age, and increasing health. To its left another hangs with a picture of a snow white crane leisurely contemplating the serene blossoms of the umu tree—suggestive of chaste loftiness of philosophic salvation.

On the right hand side the third panel represents a tortoise, covered with seaweeds, trailing long tassels of golden wool, in calm rest under a few graceful bamboo trees, famous for their pliable but unbreakable strength—the whole symbolizing the meek but uncrushable virtue and slow but sure triumph of righteousness. Then in the center of the hall, on a small lacquered table, are displayed heaps of Kombu, a seaweed of great tenacity and duration, and of other vegetables, equally emblematical of various human virtues, suitably piled and carved into shapes of a prospering pine tree, a pair of cranes, their nest and nestlings, and so on—indicating the happy future of the union which is now going to be made.

But hush! here comes Mrs. Nakauo, the earthly representative of the god Hymen, leading by the arm the bride, so fair and so modest, blushing under a silken veil; they pass in solemnity through the guests' door and seat themselves before the symbolic table. Three minutes later, Mr. Nakauo leads in the bridegroom, who takes his seat opposite the bride and Mr. N. opposite Mrs. N. These are truly a man and wife of estimable character and are the mutual friends of the bride and bridegroom's parents or guardians, honored by the latter with the trust of officiating at the holy ceremony.

Well, then, the N's introduce the young people each to the other. Inaudible acknowledgments and solemn bowing on both sides follow. Then Mr. N. proceeds to declare the duties of a man and a wife, and of their wedded life—a solemn declaration, uttered in slow, soft, but penetrating tone. A funny sight, however, looked from their funny side—two men and two women sitting cross-legged on the carpet, numbingly grave over a heap of tasteless weeds and roots! But to see the matter so funny one must be a funny creature too. Looked at from the serious side, how much more profound in its truth than in a mere show of ceremony!

"Henceforward you are husband and wife!" So says our Nakauo; and they become husband and wife. They do not exchange promises, nor do they grasp each other by the hands. "Henceforward you are husband and wife!" So commands the Nakauo, and they vow each other in unuttered words strict obedience to this commandment, and signify this by drinking spirit of Sake out of the same cup, three and three and three—nine times.

So ends the sacred ceremony. Then the nearest relatives of the husband are hurried in turn to the presence of the bride to be introduced to her. Ah! but now follows the banquet, only not a good, jolly one. It is a family banquet; none but the blood relatives of the husband and the very nearest of the bride are present. It is a solemn, formal one in spite of all the magnificent dishes and sparkling wines.

So ends a Japanese wedding in solemnity from beginning to the end, and I rather think it should. Of course I am not writing of our jirinkisamen and coolies' wedding, which some smart foreigners saw, and to which they added a little color and introduced silly modifications, and finally firmed up for a model festival of Christian churches to raise charity! Yet I do not mean to say our lower classes marry without any ceremony; only they are generally jolly people, and everything goes in a jolly way with them.

The legal side of marriage in Japan is only this, that no marriage is legal until it is registered at the registry office, and the law recognizes only one man and one woman as a wife and a husband. Japan is not a polygamous nation.

It is the question of law, Japan is not a polygamous nation. If, as a matter of popular sentiment, the younger generation has it entirely against anything short of total denunciation of the old idea—and what nation has not had its old idea in practice at one time or another? At all events, if the Japanese marriage system seems all unnatural to foreigners, we have still the satisfaction of being able to disprove that silly statement which has of late greatly tickled the incurable sore of bald-headed, false-tinted bachelors and maidens, "Marriage is a failure," because it is eminently successful in Japan, although divorce is perhaps as easy in Japan as in Chicago. But with this in its consequence of the original conception of what marriage is, open and honorable, and unlike the shamless maneuvering of lawyers' Gens! Nor have we that legal fiction called a graduated divorce system.—K. T. Takahashi in Montreal Star.

**Extraordinary Bone Scratching.** Herbert Sperry, Tremont, Ill., had erysipelas in both legs. Confined to the house for six weeks. He says: "When I was able to get on my legs, I had an itching sensation that nearly ran me crazy. I scratched them raw to the bones. Tried everything in this way for two years. I then found 'Clarke's Extract of Flax' (then called 'Skin Cure' at the drug store, used it, and it has cured me sound and well." Clarke's Flax Soap has no equal for bath and toilet. Skin Cure, 1c. Soap, 25c. For sale at Johnson & Johnson's drug store.

## The Spiders of India.

Far up in the mountains of Ceylon and India there is a spider that spins a web like bright, yellowish silk, the central net of which is five feet in diameter, while the supporting lines, or guys, as they are called, measure sometimes ten or twelve feet; and riding quickly in the early morning you may dash right into it, the stout threads twining around your face like a veil, while, as the creature who has woven it takes up his position in the middle, he generally catches you right on the nose, and, though he seldom bites or stings, the contact of his large body and long legs is anything but pleasant. If you forget yourself and try to catch him, bite he will, and though not venomous, his jaws are as powerful as a bird's beak, and you are not likely to forget the encounter. The bodies of these spiders are very handsomely decorated, being bright gold or scarlet underneath, while the upper part is covered with the most delicate slate colored fur. So long are the webs that birds the size of marks frequently caught therein, and even the small but powerful scaly lizard falls a victim. A writer says that he has often sat and watched the yellow monster-measuring, when waiting for his prey with his legs stretched out, fully six inches—striding across the middle of the net, and noted the rapid manner in which he winds his stout threads around the unfortunate captive. He usually throws the coils about the head till the wretched victim is first blinded and then choked. In many unfrequented dark nooks of the jungle you come across most perfect skeletons of small birds caught in these terrible snares, the strong folds of which prevent the delicate bones from falling to the ground after the wind and weather have dispersed the flesh and feathers.—Exchange.

## Homely Philosophy.

Insecurity is often mistaken for a lack of honesty.

The ring of gold is often the knell of friendship.

They never need fear a fall who never scale the heights.

Adversity undermines many a structure of prosperity.

He who wisely uses his wealth need not leave it for his tombstone.

The sight of a man's money is oftentimes the antidote for the odor of a very bad character.

If you would avoid the suspicion of your neighbors, never carry your molasses in a demijohn.

Prosperity awaits all men, and even pursues some, but it is never found in the haunts of vice.

True genius lurks under cover, while arrogance stalks abroad in the full light of day.

The most wonderful work of God is man; but brand him stand for and God will discern his work.

The wisest fish long escapes the most dangerous hooks, and is finally caught with a bent up pin.

The ambition of youth looks forward to the triumph of age, while sated age turns back a wistful eye along the rosy path of youth.

It is well the book of life is opened to us page by page. Were all the hard lines bared at once the task would be too hard to master.

Not only should careless statements regarding our neighbors be ignored, but facts themselves should be often subordinated in the interest of right thinking and fairness to our fellows.—Arkansas Traveler.

## The Parrot Joked Him.

The small sized advertising man with the Drobbinagian mustache and the two-toned cane is nothing if not dignified, but his dignity received a royal shock one morning not long ago. He resides over near the domicile of one James Hitchcock, who has achieved a batting record in the drug business second to none. Mr. Hitchcock owns an emerald parrot which has a remarkable command of language, and on fine days this parrot is given a place in the front window overlooking the sidewalk. It was a fine day when the small advertising man passed the house, wearing his Niagara mustache and auditorium cane. The parrot was in the window, and as the hero of our story walked by with great dignity the green parrot said: "How d'ye do, little boy?" The advertising man was taken aback, but he replied: "How d'ye do, Polly?" He did not really mean it, however, as he was somewhat sore on the parrot's reference to his size.—Chicago Herald.

## Eaters of Meat.

As a rule the meat eater lives more rapidly than the vegetarian, is much more likely to overfeed and give his excretory apparatus too much to do, and so far more liable to disease. This is a matter he should take into consideration, for there is no doubt that most of us eat too much meat for continuance of health, especially so if the animal has not been carefully fed and nurtured, and properly killed, with sufficient loss of blood. It is here probably, and in insufficient or improper cooking and keeping, that danger from ptomaines (cadaveric alkaloids—alkaloids which form in a dead animal body) arises. These are probably most dangerous in badly killed and cooked meats on the second, third and fourth days.—Professor E. M. Swanwick.

## The Use of Arsenic.

The effects of the continued use of arsenic have been the subject of so much discussion of late that the following, an expert's opinion, will be read with interest: "My experience in its medicinal use has been very considerable, and my impressions as regards its effects when long continued are certainly very different from what we have recently seen so freely expressed. I never knew a patient become fond of arsenic, or experience agreeable effects from its long continuance. On the contrary, nothing but anxiety to be rid of a loathsome skin disease will induce the majority of those for whom it is prescribed to continue taking it."—Once a Week.

## Blair Says It's All Right.

Mr. S. O. Blair, Chicago, says: "We could not keep house without your 'Clarke's Extract of Flax Skin Cure' and 'Cough Cure.' We have used 'both for numerous troubles, especially for our children. We recommend 'the Cough Cure' to every family having children. We use it for Whooping Cough with remarkably quick and satisfactory results, and use it 'for any and every cough the family 'may have.' Only one size, large bottle. Price 1c. If you want the best Toilet Soap get Clarke's Flax Soap, 25c. Ask Johnson & Johnson, druggists, for these preparations."

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**MARK'S**  
In 1881 I contracted a bad skin disease, which was cured by the use of Mark's Skin Cure. I took 75 cents bottle and cured my skin and the dreadful disease has returned. Jan. 10, '89. H. C. NANCE, Hobbsville, Ind.

My little niece had white swelling to such an extent that she was confined to the bed for a long time. More than 50 pieces of bone came out of her leg. The doctors said amputation was the only remedy to save her life. I tried the operation and just 24 hours after she is now happily recovering from her illness as any child. J. C. NANCE, Feb. 11, '89. Columbus, Ga. Book on Blood Diseases sent free. Swift Specifier Co. Drawer 3, Atlanta, Ga.

## Roanoke Street Railway

Roanoke and Driving Park Line.  
TIME TABLE.  
Daily Except Sunday

Cars will leave for park, at corner Commerce street and Shenandoah avenue at 8:00, 9:30, and 11:00 a. m., 1:30, 3:00 and 4:30 p. m.  
Returning leave park at 8:45, 10:15 and 11:45 a. m., 2:15, 3:45 and 5:15 p. m.

## SUNDAY SCHEDULE.

Cars will leave for Driving Park every hour commencing at 8 a. m.

## ROANOKE AND VINTON LINE.

Cars will leave front of Union Passenger depot daily for Tinker Creek every 30 minutes, commencing at 8:00 a. m.

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J. B. LEVY, President.

HENRY M. DANIEL, Sec'y & Treas.

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Schedule in effect Nov. 25, 1889.

## WESTERN DIVISION.

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7:00 a. m. Daily, arrive Bristol 3:00 p. m. Stops at all stations, connecting at Radford with trains on New River branch, arriving Potomac at 2:40 p. m.

5:20 p. m. Daily, arrives Bristol 11:20 p. m., connecting with E. T. V. & G. R. R. for all points south and west; has Pullman Palace Sleeper, Roanoke to New Orleans, via Calera and Roanoke to Memphis without change.

7:35 a. m. Daily, arrive Radford 8:45 a. m., connecting with New River branch, arriving Potomac at 2:40 p. m., connects with E. T. V. & G. R. R. for all points south and west; has Pullman Palace Sleeper from Roanoke to New Orleans without change.

## EASTERN DIVISION.

LEAVE ROANOKE.

10:10 a. m. Daily, for Lynchburg, Petersburg, Richmond, via Petersburg and R. & P. R. R., and via Burkeville and R. & O. R. R., Norfolk and intermediate points; connects at Lynchburg with V. M. R. R. for Washington and the east, leaving Lynchburg 12:30 p. m. daily arrives Norfolk 6:15 p. m. connecting with steamer lines to Baltimore and New York.

2:00 p. m. Daily, for Lynchburg and intermediate stations.

12:10 a. m. Daily, arrives Lynchburg 2:00 a. m., connecting with V. M. R. R. for all points north, arriving Washington 10:00 a. m. arrives Potomac 6:30 a. m. arrives Richmond, via R. & P. R. R., 7:32 a. m. arrives Norfolk 8:40 p. m.

Cripple Creek Extension—Leaves Pulaski 7:00 a. m. Daily except Sunday, and 3:00 p. m. Daily, arrive Ivanhoe 8:30 a. m. and 4:30 p. m. Returning leave Ivanhoe 9:30 a. m. Daily except Sunday, and 5:20 p. m. Daily, arrive Pulaski 11:00 a. m. and 6:50 p. m.

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General Offices Roanoke.

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Schedule in Effect November 21, 1889.

ARRIVE AT ROANOKE.

5:00 p. m. Daily—Memphis Express from Hagerstown and the north. Through Pullman sleeping cars from New York and Philadelphia to Memphis.

7:30 a. m. Daily—New Orleans express from New York, Philadelphia and Baltimore, making connection through to the south. Carries through Pullman palace buffet sleeping car from Philadelphia to New Orleans without change.

LEAVE ROANOKE.

12:05 Mid-night. Daily—Baltimore express from all points south arrive in Washington 11:45 a. m.; Baltimore 1:00 p. m.; Harrisburg, 11:50 a. m.; Philadelphia, 8:15 p. m. Carries Pullman palace buffet sleeping car from New Orleans to Philadelphia without change.

1:55 p. m. Daily—New York and Philadelphia express, from Mobile, Memphis, Chattanooga and all points south. Arrive Philadelphia 4:20 a. m. New York, 7:10 a. m. Sleeping cars through to New York via Harrisburg.

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